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MONDAY, NOVEMBER 16, 1931

WHOLE No. 669

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## LITTLE LATIN AND LESS GREEK

### A Retrospect and a Prospect<sup>1</sup>

Those who have been teaching for as many years as I have been are viewing with some misgivings the evolution of the educational programme which makes the title of this paper a fairly well established fact. Having had for a number of years some part in the administration of the course of study in a city High School, I have come to recognize some of the causes that produced the present situation. Conferences with pupils have thrown much light upon their motives and their aims. These are not always in accord with the aims of those who are making curricula or who formulate the standards for admission to College. In some cases, the aims of those who have formulated educational programmes have been attained, but, in many cases, the result has been quite wide of the aim.

Of course, what I have been able to observe does not apply quite so much to the Private School of the better class, where the governing head can, in large measure, formulate the type of education which the School shall aim to give. Yet even here some of the trends of educational practice are discernible. It is in the Public High School to which are coming, in ever increasing numbers, pupils with little or no capacity for education of any kind that we see some of the things that are working harm. Some of these things are inherent in the educational devices of the day, others are chargeable to the administrators. Some are natural results of the new rules of the game, others have unexpectedly developed.

One of the direct consequences of the phenomenal increase in our High School population, with its varying capacities and interests, has been the widening range of subjects offered in the course of instruction. As is to be expected, most of these subjects are in their nature adapted to capacities different from those to which the traditional High School course applied. This widening of the range of subjects has been made not only in the strictly academic courses, but also in the vocational courses. This 'enrichment' of the curriculum, as it is euphemistically known in educational circles, has ranged all the way from a greater variety of subjects demanding about the *same* mental aptitude to a variety of subjects for widely *different* aptitudes. To what limits it has gone can, perhaps, be best illustrated by one example appearing in an educational journal some time ago. In the account of the curriculum in a High School of a California School system I noticed a course on "How to Buy on the Installment Plan".

The virtue that lies in the greater variety of courses is that it affords an opportunity to adapt the courses to the varying capacities of pupils. In the administration of it, however, this virtue is often lost. The choice is left largely, if not entirely, to the pupil, not to the educational expert, who should be the adviser. The patient follows the advice of his physician, the client that of his advocate, learned in the law, but the pupil generally neither asks for the advice of his teacher nor follows it when it is given. All the professional training of years is discounted by parent and pupil alike when choice is to be made of a course of study suitable for the individual pupil. Offer the pupil the choice between a course in Latin and a course in "How to Buy on the Installment Plan", and see which he will choose. Little Latin and less Greek was not in the minds of those who formulated courses for the less apt; at least, they did not expect that those who could and should take Latin and Greek would be content with something intended for those with lesser capacities. Yet, in the practical administration of the courses, this has resulted. Even if Latin and Greek have been elected by pupils, we are met over and over again with the question, 'What must I do to pass?' In reality the implication clearly is 'What is the least I can do to pass?'

It is the large body of pupils who are content with mediocrity of attainment though they are capable of better things that should receive our earnest consideration.

It frequently occurs that such pupils are in the same classes with pupils of lesser capacity for whom many of the newer courses were particularly designed. If the less capable can attain the goal of graduation with courses requiring less effort, it is difficult to persuade the more gifted to choose the more difficult courses. The average pupil will see no valid reason for spending the necessary time for the preparation of a lesson in Latin if another pupil can, by taking courses without preparation at home, attain the same goal. This is a real problem. Only the abandonment of the composite High School will, in my opinion, solve the difficulty. If different *types* of High Schools shall be established, a more homogeneous grouping of pupils will result. Pupils in any single type of High School will then be following nearly the same subjects, and the comparisons now made between the amounts of preparation required for different subjects will not be made.

It should be borne in mind that I am including in the class just discussed the large body of pupils with average capacity who could profit by more Latin and Greek and who are now, by reason of their educational environment, led away from these subjects. I am not concerned with the gifted genius who will succeed in

<sup>1</sup>This paper was read at the Twenty-fourth Annual Meeting of The Classical Association of the Atlantic States, held at Lehigh University, Bethlehem, Pennsylvania, May 1-2, 1931.

spite of all we do or do not do. Nor am I desirous of making Latin and Greek, or mathematics, or science the mental pabulum of the low intelligence group in our School communities. I am not even concerned, in connection with this particular point, with those pupils who contemplate entering some higher institution of learning. I am referring only to those whose education will probably end with the High School course.

I think we should make some distinction in the awards at the close of the High School course that would reflect the varying character of the work done. I do not see the need of conferring the same certificate of achievement on one who has learned to buy on the installment plan as is conferred upon one who has learned to conjugate a Latin verb. This is one of the reasons why fewer verbs are conjugated. We have lost our sense of values.

The so-called promotion-by-subject plan, now in general use in Secondary Schools, has also indirectly produced results not originally contemplated, and, perhaps, not even foreseen. There *seemed* to be sound logic in the idea of a flexible promotion plan whereby pupils would not have to repeat subjects already passed. It also seemed probable that higher standards could be insisted on if promotion in any given subject could be delayed until the proper standard should be attained. The plan has been long enough in operation to enable us to see some of the defects that accompanied the virtues of the plan. As in so many of the educational devices, too much attention has been given to the machinery of education and not enough to the moral responsibility of the pupil. Actual defects have become manifest, in results that were not intended; they are the more apparent in those subjects that require the greater concentration of effort, such subjects as foreign languages, mathematics, and science. The pupil who no longer feels the pressure of having to meet promotion standards in *all* the subjects of his course naturally postpones progress in the more difficult subjects and accumulates credits in those that do not tax heavily his intellectual energies. Thus, in the case of Latin and Greek, and, in large measure, in the case of modern languages also, recent surveys show that the larger number of pupils are in the first two years of the course.

Directly consequent upon the retardation which the promotion-by-subject plan fosters in the more difficult subjects is the tendency to drop a subject so soon as the pupil gets beyond the earlier and the easier phases of it. Hence, instead of finding in the later years of the course the great numbers that are in the first two years because of retardation of promotion, we find that the pupils disappear altogether.

Two factors, it seems to me, are responsible for this. One of these rests with the administration of the Secondary Schools, the other with requirements for admission to our Colleges.

Recognizing the *fact* that most of the pupils in foreign languages are in the first two years of the course, administrators have assumed that *what is* is also *what should be*, and have tacitly encouraged the discon-

tinuance of these subjects at the close of the two-year period. In fact, I know that in some places a second foreign language is permitted to replace the foreign language taken during the first two years. In this case, a pupil never gets more than a two-year course in a subject, even if he attends a four-year High School.

The second factor in the situation as it exists to-day rests, as I have said, with the requirements for admission to College. Evidently influenced by the fact already referred to, many of the Colleges have altered their admission requirements in Latin and in the modern languages to two years. Just what the purpose that lies behind this change is does not appear very clearly. It is very certain it has given the Colleges greater numbers of entrants rather than entrants adequately prepared. In reality, to secure permanence of the *quality* of scholastic equipment from those seeking admission to College the trend should have been upward rather than downward in the number of years that a subject should be pursued in the Secondary School. It should be remembered that the *content* of the two-year course, under present conditions, is quite a different thing from what it was some years ago. This seems to have been overlooked in defining the admission to College in terms of years. It has always appeared to me valueless to define admission to College in terms of hours or of years without consideration of the *content* of the course. Furthermore, such definition has made it most difficult to explain things to pupils who come to confer about their course. I find them always talking about the amount of *time* they are giving or should give to Latin in their course while I am concerned with their *knowledge* of the subject.

Our Colleges probably did not foresee another evil that is resulting to them from their willingness to accept two years of a foreign language for admission. The high mortality in the first year of College among those who continue these subjects is due to the fact that, in many cases, the two years of College admission credits were earned in the *first* two years of the High School course, not in the two years immediately preceding admission to College. Not only has there been a long interval between the completion of the work in the Secondary School and its resumption in the College, but the *content* of the course which the pupils took before admission to College is that of the mental capacity of the earlier years of the Secondary School rather than that of the later years.

There are other devices of educational administration that have more or less bearing upon the present situation in Latin and Greek which we have not time to discuss. Among these are the Junior High Schools, the semiannual promotions, the marking standards. They vary in detail, but the trend of all of them is much the same. They are valuable chiefly in taking care of the less capable pupils. But there lurks behind all of them the one thing that demands careful consideration, and that is the danger of wrecking educational standards. All of the danger can be avoided if we study the evil effects of these educational innovations as we have studied their virtues.



One recent trend in curriculum making has potentialities for the good of the Latin cause, and, in fact, for the good of all the subjects of Secondary education. This is the reduction in the number of subjects a pupil is permitted to carry simultaneously. For a time the subjects in the curriculum were rather limited in number and most pupils followed the same course. With the 'enrichment' of the curriculum the pupil was required to add to the *number* of things he studied in High School. In theory this was excellent, but in practice his energies were all too often spread over too large a field and too heavy a mortality resulted. Undoubtedly a plan that gave the pupil fewer subjects in the daily programme promised a better knowledge of those subjects. Pupils also could take up the lines of work best adapted to their individual capacities and having different objectives. In many cases, however, the evident aim of the plan has not been attained; the reverse has rather resulted. That this should be the case is not inherent in the plan itself; the result is due rather to the administration of the plan. Too much of the previous state of affairs remains. There still is too much dissipation of energy, but instead of being disclosed in the work of a single term it now becomes evident only in the completed course. The pupil is still taking too many subjects, but instead of taking them *parallel* he takes them *tandem*. This has resulted in less knowledge of a subject instead of the greater proficiency that was aimed at in the plan. Instead of taking six subjects parallel throughout the course of four years, the pupil now takes three subjects simultaneously for the first two years and three other subjects simultaneously for the remaining two years. In other words, he never gets more than two years of any subject, if he plays the game as the prescribed rules afford him the opportunity of playing it. I admit that this is an extreme case and that some pupils do get four years of a subject. But there are many who should take more than two years who do not do so.

This situation, it seems to me, is easy to correct. If the restriction in the *number* of subjects be coupled with a requirement of a minimum *amount* to be done in each subject, the objective of the plan would be attained in full. In fixing the minimum amount I should stress *content* rather than *time*, or, if the amount must be defined in terms of time, there should accompany the definition some statement of what the pupil is expected to accomplish in the time allotted.

In this matter the Colleges throughout our land can do a service to the cause of Secondary education and pave the way to greater achievement within their own walls on the part of those whom they admit to the advantages of higher education. If Colleges were to insist upon at least three years for a course in each subject presented for admission, it would help the Secondary School to keep the subject in the course for that length of time. In all probability it would guarantee the fourth year in the subject. There would be no opportunity to add the required amount of a new subject in the last year. It would also indirectly take care of the maladjustment now resulting from the

Junior High School plan of the present educational programme.

I am convinced that both the Secondary School and the College would show greater achievement if the standard fifteen units for admission to College were made up of three or four years *in each subject* instead of the two years (or even less) per subject that are now permitted. This reasoning applies equally to vocational or commercial subjects, even though the latter do not ordinarily figure in admission to College.

I have tried to point out some of the things which have brought about a situation as regards Latin and Greek that is so regrettable. Perhaps I have given them greater prominence than I should. But it is only by focussing our minds upon them that we can be assured of the future. Defects in a plan generally do not appear till long after the advantages appear, because the advantages were primarily in the minds of those who devised the innovations of educational procedure. We are now, perhaps, at the point where we can best remedy defects that have developed.

There may be as many pupils beginning the study of Latin and Greek as before, and the fact that they stop it earlier may make it appear that there is a shrinkage in numbers. The shrinkage may be in quantity and not in numbers. However, I still have the feeling that fewer pupils of the type that should take Latin and Greek are in fact studying those subjects. If we saw to it that the right type of pupil began the Latin course, we should probably find that he would continue it for an adequate length of time. In fact, this is one of the encouraging signs of the times. We have been wrong, in the past, in assuming that all the hordes that are entering the field of Secondary education can profit by it, and we have not done enough to insure proper selectivity of individuals for the subject in which we are interested. This phase of the situation is now receiving attention, and, if adjustments are made in the regulations governing principals and pupils alike, the ill effects of past years can be remedied and the sun will again shine upon the fertile fields of classical culture.

Still another light is shining through the clouds. Methods of instruction are better and the arrangement of the subject-matter of the course has been improved. In the days of a generation ago all the rules of the Latin Grammar were considered of equal importance and had to be mastered as early as possible. Surveys of various sorts within the last fifteen years have done great service to the cause of foreign languages. The Classical Investigation and the Modern Language Study have aided us in formulating the sequence of topics in our courses and in securing greater uniformity of achievement. We are more sure of what things are of primary importance and what things are of secondary importance. If we are careful not to let mere methodology crowd out content, we can certainly to-day make two blades of grass grow where formerly only one grew in the field of Latin and Greek.

Though I am neither a prophet nor the son of a prophet, I think the prospect in adult education is especially bright. I feel that in adult education lies

the big future of the educational world; it promises as much, and, perhaps, more than is promised by the adolescent education of to-day. The many inventions of the machine age are enabling the world to produce all it needs in much less time than formerly; all of us have seen the work day reduced in hours so rapidly that a six-hour day is almost in sight. This will add to the leisure time of the individual, and, if the educational forces are alive to their opportunity, much of this time can and should be directed to education, both vocational and cultural. It will be a richer field to cultivate because the adult will approach the task from a sense of need and an appreciation of its value far beyond what can be expected from the immature and unappreciative adolescent mind. In some of the countries of Northern Europe adult education to-day is almost of as great importance as the education of the young. In this country we have hardly scratched the surface of such education. Our night Schools are meeting the situation only to a limited extent. As our labor day grows shorter, the demands for a more generous educational programme both in time and in content will have to be met. I am quite sure that such an extension of educational opportunity will be along cultural lines rather than along vocational or commercial lines. The latter are already fairly well established and need but little more development. If we keep our eyes and minds upon the trend of the times, Latin and Greek may come into their own again from a quarter least anticipated. The words of the Sibyl to Aeneas<sup>2</sup>,

Via prima salutis,  
quod minime reris, Graia pandetur ab urbe,

may metaphorically apply to the future of Latin and Greek.

Of course, transcending every possible *device* in education and even every *opportunity* in the field are the scholastic equipment, the inspirational power, and the personality of the teacher. With the enthusiasm that comes from real knowledge of the subject and appreciation of the value of Latin and Greek the teacher can attract to the shrine of the Classics many real devotees. We are getting some such enthusiastic souls into the profession, and, if we continue to recruit others, the future of Latin and Greek is assured. The values are there as they have always been. It is only the opportunity to see them that needs to be cultivated. The greater the cloud of witnesses who have come to know the value of the training, the surer will be the dawn of a brighter day in our field of labor.

WEST PHILADELPHIA HIGH SCHOOL      ELLIS A. SCHNABEL

### REVIEWS

Sport in Classic Times. By A. J. Butler. London, Ernest Benn; New York, E. P. Dutton and Company (1930). Pp. xi + 213. 32 Plates. \$5.00.

The volume under review, *Sport in Classic Times*, is a genial and engrossing book from the pen of one who

knows thoroughly whereof he writes. Dr. Butler's experience in field-sports seems wider even than that of the renowned John Peel: he has hunted the wild boar in the Ardennes. With this he combines a sound knowledge of the Classics. It is indeed fortunate that the first attempt to summarize our knowledge concerning ancient sport was made by one so well equipped for his task. What an inestimable blessing it would be were the speculations of all writers on questions of classical antiquity curbed by the possession of a similar practical knowledge of what they handle!

The chief sources drawn upon by Dr. Butler are Xenophon, Aelian, and Oppian; but some forty other authors add each his dole of information. Between the earliest and the latest of these authors (Homer and Claudian) there intervenes a span of considerably over a millennium; but Dr. Butler is wise enough not to attempt to write a history of the progress of technical methods of sport. The arts of hunting differ surprisingly little even as between the time of Xenophon and the present day. Field-sports preserve in themselves the essence of conservatism; otherwise they would cease to be sports.

One feels an inspiration in reading merely the Table of Contents of Dr. Butler's book:

Preface (v-vi); I, Forms of Sport (13-16); II, On Hunting and its Advantages (17-27); III, The Hunter and his Equipment (28-36); IV, Horse and Hound (37-58); V, At Work in the Field (59-76); VI, Larger Game (77-117); VII, Fishing (118-129); VIII, Fishing: Arts and Engines (130-151); IX, Some Large Fish (152-162); X, Fly-fishing (163-178); XI, Fowling (179-198); XII, Conclusion (199-208); Index (209-213).

We find also Table of Contents (vii-viii), List of Illustrations (ix-xi), and List of Classical Authorities Approximately Dated (xi).

In his study of fishing, the author has been anticipated by Radcliffe<sup>1</sup>, whose great work has been before the public for a decade. Every angler will be glad to read Dr. Butler's re-examination (124-125) of the vexed question of fishing with the ox-horn which Homer so unhappily failed to explain (*Iliad* 24.78-82, *Odyssey* 12.251-254). Dr. Butler does not mention, but is probably familiar with, the tremendous controversy that raged over the problem some years ago in the pages of The <London> Times Literary Supplement. His own solution of the crux is certainly no worse, indeed somewhat better, than most of the others that have been offered. It runs as follows (124-125):

... My own solution, for what it is worth, is as follows. A long rod, which Homer postulates, would require a longer line, and, there being no running rings on the rod, the line could not be thrown out as far as might be necessary by action of the rod. On the other hand a horn, when weighted for sinking, would be very easy to handle and to fling to the distance desired. In other words the horn was used for *convenience of casting*. A short length of line, armed with one or more hooks <, > hung below the horn, and the fish to be captured were either those that haunted the rocks or flat-fish lying on the bottom. Homer represents the fisherman as jerking or swinging (ἐρρῦσε) his prey out of the water—a fact which might suggest possibly that

<sup>1</sup>William Radcliffe, *Fishing From the Earliest Times* (London, John Murray, 1921, second edition, 1926). Pp. xxi + 494.

<sup>2</sup>Vergil, *Aeneid* 6.92-93.

the hook was not barbed: but such an inference would be quite unwarranted. The barbed hook is very ancient, and just the same bad style of landing a fish is recorded by Ausonius on the Moselle twelve centuries later.

The vigorous contention that fish was not despised as an edible by the Homeric heroes (122) carries less conviction than do most of the conclusions of the author. The topic was much discussed a few years ago<sup>2</sup>. On the other hand, Dr. Butler's belief that *hieros ichthys* meant to Homer nothing of a more theological nature than 'goodly fish' may not be wide of the mark.

The treatment of fowling is slight. After all, it was a sport that did not come into its own till the Middle Ages.

Dr. Butler's book is enriched by a wealth of allusions to modern sport. It is replete also with technical terms, the understanding of which calls for a little research on the part of the non-sportsman reader. The illustrations have been judiciously selected from various sources—vase-paintings, reliefs, mosaics, frescoes, etc.—, and are excellently reproduced. Reviewers who are wont to 'miss' from books a variety of features known to themselves may very likely note omissions here; but an author is surely justified in exercising his own powers of choice.

In reviewing a work of such distinguished merit, one takes no pleasure in pointing out a few errors. These may readily be corrected when the call comes for a second edition. It was Strepsiadēs, not Pheidippides (39), who purchased the blood horse in Aristophanes's *Clouds*. A note to page 37 states that "Iron <horse> shoes are said to date from about the ninth century". But in almost every museum in England one may see specimens that belong to Roman times, and very efficient-looking shoes they are. There is some evidence to show that they originated in the first century A. D.<sup>3</sup> The vase-painting a detail of which is reproduced facing page 42 is Campanian rather than Attic. Some confusion of thought occurs on pages 25 and 26, where the presence of women who watch hunting-dogs in the well-known Mycenaean fresco from Tiryns seems to be recognized as evidence (26) that "ladies in Greece in classic times were given to hunting..." Where does the author gain his information (90) that lions "lingered on in Thessaly until about the first century of our era..."? Recent students of the Greek lion seem convinced that his range was confined to the prehistoric period. It is interesting to note that Dr. Butler is of the minority that still believes in the hatred of Euripides for womankind (25).

UNIVERSITY OF VIRGINIA

A. D. FRASER

Ethical Teachings in the Latin Hymns of Medieval England, With Special Reference to the Seven Deadly Sins and the Seven Principal Virtues (Colum-

bia Studies in History..., Economics, and Public Law, Number 321). By Ruth Ellis Messenger. New York: Columbia University Press (1930). Pp. 210. \$3.50.

Miss Messenger's book, *Ethical Teachings in the Latin Hymns of Medieval England*, a Columbia University dissertation done under the direction of the Department of History, is not an easy book to review, consisting as it does of a minutely detailed examination of the hymns in question "With Special Reference", as the subtitle runs, "to the Seven Deadly Sins and the Seven Principal Virtues". So far as this goes, the work is thorough, minute, and painstaking: but it is in the most general syntheses and inferences that its chief merit lies, and one can only wish that there were more of them.

The contents of the book are as follows:

Introduction (15-37); I, The English Collections <of Medieval Hymns> (39-58); II, Hymns for the Proper of the Season (Part I) (59-81); III, Hymns for the Proper of the Season (Part II) (82-114); IV, Hymns for the Common of Saints (115-128); V, Hymns for the Proper of Saints (Part I) (129-151); VI, Hymns for the Proper of Saints (Part II) (152-183); VII, Conclusion (184-194); Bibliography (195-200); Index of First Lines of Hymns (201-203); General Index (205-210).

The author begins by discussing the validity of inferences from hymns to contemporary thought, and shows how, in spite of a common religious background, hymns of different periods have their special characteristics—e. g. in Protestant hymns the idea of social service is prominent (it may be suggested that the chief difference between medieval hymns and modern hymns of *all* religious denominations is the strong personal and emotional element in the latter. Medieval hymns are hymns of the Church, modern hymns are generally hymns of the individual).

Next we come to the question how far the Latin hymns were understood by the laity, a question which is still *sub judice*. Miss Messenger infers that more of the words were understood than is popularly supposed. She refers to the hymn-parodies of Goliardic poets, the use of macaronic verse (she takes examples of both from the *Carmina Burana*), and the Latin in the Mystery Plays. I am entirely unable to agree with her. The *Carmina Burana* were clearly for the use of the *clerici*, and were by no means popular in appeal. Further, the Latin tags in the plays are but slender evidence.

The fourth and crucial argument is from references to Latin hymns in vernacular literature. Here evidence would indeed be to the point, but there is literally none, except a reference to the Golden Legend which proves nothing. It seems likely that Latin hymns had little or no effect on the people except through translations, of which the author quotes several<sup>4</sup>. This, of course, does not imply that the hymns tell us nothing of popular moral ideas. They do, as the author shows by reference to paintings and other ecclesiastical

<sup>2</sup>See e. g. A. D. Fraser, *THE CLASSICAL WEEKLY* 15 (1922), 164-165. In *The Classical Journal* also there were articles on the subject, by John A. Scott, 17 (1922), 226, 18 (1923), 242-243, Max Radin, 17 (1922), 461-463, Frank Cole Babbitt, 17 (1922), 475-477, A. D. Fraser, 18 (1923), 240-242, and H. J. Rose, 19 (1924), 49-50.

<sup>3</sup>A note of mine, entitled *Roman Horsehoes*, is to appear in *The Classical Journal*.

<sup>4</sup>The evidence of Chaucer's *Prioress's Tale* is interesting. The child saint learned *alma redemptoris mater*, "but noght wiste he what this Latyn was to saye", till a friend taught him. The whole passage should be read.



art, sermons, and religious drama; but here again further secular evidence would be welcome.

The whole question of the participation of the illiterate in religious service is one on which "scholarly opinion... seems to be sharply divided..." (25), but it is shown (26-32) that, if parish priests did their duty, all parishioners must have had a modicum of elementary instruction.

Next come (39-58) a history and discussion of the sources drawn on, 482 hymns in all, taken largely from the Sarum, York, and Hereford collections, the Winchester Troper, etc. From miscellaneous sources come 83 hymns.

The actual examination of the hymns is varied by interesting historical digressions, for example (76-78) on the origin of the scheme of the seven principal virtues first called cardinal by Ambrose (Plato's contribution in the Republic [386 A-442 E] with its psychological basis, is strangely ignored), and the seven deadly sins—the latter under monastic influence.

The concluding chapter (184-194) sums up the results obtained, which, one must admit, look rather meager. Note, for instance, the statement (184), "... Faith, hope, love, purity, moderation, courage, justice, prudence, humility, and generosity are the virtues. Pride, impurity, excess, sloth, avarice, wrath, gluttony, and envy are the great sins..." It is a pity that the main body of the book is occupied by these barren enumerations; the results hardly seem worth the labor involved. Much more interesting and important are the side-issues raised. If some of these questions had been exhaustively examined, the result would have been much more satisfactory. As it is, we are left wondering what is the outcome of it all. Is it right to argue, as Miss Messenger does (182), that the hymns indicate that the Middle Ages were the ages of faith because of the glorification of the ecclesiastical virtue of faith (along with love, etc.), and that little stress is laid on works, in spite of the frequent references to fasting, generosity, etc.?

Perhaps Miss Messenger will have occasion elsewhere to go more deeply into such broad issues. As it is, her accuracy and thoroughness are entirely to be commended, and she is to be congratulated on seeing the importance of the questions which she has been able only to touch.

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W. B. SEDGWICK

Virgilio. A Cura di Vincenzo Ussani e Luigi Suttina.  
Natale e Capodanno della Illustrazione Italiana  
1930-1931. Fratelli Treves Editori in Milano.

Among the special publications in honor of the Vergil Bimillennial is a very beautiful and interesting contribution made by Fratelli Treves of Milan, Italy, in the shape of the Christmas and New Year's supplement to the issue of *L'Illustrazione Italiana*, for December 2, 1930. The editors in charge of this special issue, Vincenzo Ussani and Luigi Suttina, have called upon lovers of Vergil actively engaged in many fields, from

politics to archaeology, to write articles from the points of view of their individual interests. So Pietro Fedele writes of 'Vergil and the Land' (I translate the titles of articles), with special reference to the agrarian problem, 'the fundamental problem of Italian life', as Augustus attempted to solve it. Emilio Bodrero discusses 'Vergil and the Empire'. Luigi M. Ugolini, under the caption 'Aeneas at Butrinto and the Italian Archaeological Excavations', tells of his own discovery of the site of the ancient Buthrotum, at Butrinto, in the southern part of Albania. He illustrates the article with photographs of the site, the excavations, and some of the sculpture that was found. G. E. Rizzo discusses 'Vergil and Sicily', illustrating with photographs of some of the sites and with interesting reproductions from the 'Voyage Pittoresque' of Saint-Non. Amedeo Maiuri's article, 'The Vergilian Monuments and Sites in Campania', has illustrations (one in color) that deal chiefly with Cumae and the excavations there. An artist, G. A. Sartorio, has studied, drawn, and described 'The Landscape of Latium in the Aeneid'. Roberto Paribeni discusses 'Vergil and Ancient Sculpture' with reference to the influence of Vergil's work as shown in sculpture. Luigi Suttina, one of the editors of this number, writes on 'Vergil in Medieval Fantasy and Legend', Guido Mazzoni on 'Dante and Vergil', and Roberto Papini on 'Vergil in Medieval and Modern Art'. "Il Bosco Sacro", 'The Sacred Grove', planned and planted at Mantua to the honor of Vergil, is described by Arnaldo Mussolini, who tells also of earlier attempts that had been made to form such a grove. This park, or 'Sacred Grove', has been planted with many specimens of every tree, plant, or shrub mentioned by Vergil that grows or can be persuaded to grow at Mantua, and was formally opened on September 21, 1930. The editors have included a sonnet to Vergil by Giosue Carducci, and an Italian translation, by Tullio Massarani, of Tennyson's Ode to Vergil.

Further, the editors have searched libraries, galleries, and museums for suitable illustrative material. They have selected with care and discrimination, from the great mass of material available, and the collection shown is impressive. There are reproductions from famous manuscripts of Vergil, which show not merely the work of the scribes, but the art of the illuminator as well. Sculpture of the Augustan Age is shown, including, of course, the Terra Mater relief of the Ara Pacis. So, too, are sculpture and mosaic from later times, with a handsome reproduction in color of the famous Vergilian mosaic at Hadrumetum (Susa); medieval and modern art has been searched and many examples have been selected to show the influence of Vergil at different periods. There are nearly two hundred illustrations altogether, of which sixteen are in color. It is a distinctive, handsome, and useful publication which any lover of Vergil must enjoy and which teachers of Vergil should find very valuable.

MACMURRAY COLLEGE,  
JACKSONVILLE, ILLINOIS

MARY JOHNSTON

<On this mosaic see THE CLASSICAL WEEKLY 24.160, note 3. C. K.>



## PROVIDENCE AS A SUCCESSOR TO NEMESIS

During the Presidency of Calvin Coolidge his son, Calvin Junior, died of blood-poisoning that resulted from a blister caused by playing tennis "in the South Grounds". In writing of this sad occurrence in his *Autobiography*<sup>1</sup> the former President says (190):

When he went the power and the glory of the Presidency went with him.

The ways of Providence are often beyond our understanding. It seemed to me that the world had need of the work that it was probable he could do.

I do not know why such a price was exacted for occupying the White House.

Presently Mr. Coolidge comments thus (192): "It costs a great deal to be President".

It will be recalled that not long before the lamented death of Calvin Junior, President Harding had died, though he was away from Washington at the time. When Calvin died, a neighbor of mine remarked that she would not live in the White House under any circumstances.

In antiquity, too, it cost a great deal to hold high office, as is shown by the experience of Aemilius Paulus, the conqueror of Perseus, amid the exaltation of achievement and triumph. Of him Appian writes<sup>2</sup>:

Heaven was jealous of the prosperity of Paulus when he had reached such a pinnacle of fortune. Of his four sons... the two younger ones died, one of them three days before his triumph and the other five days after it. Paulus alluded to this as much as anything else in his address to the people. When he came to the forum to give an account of his doings, according to the custom of generals, he said, "I sailed from Brundisium to Corcyra in one day. Five days I was on the road from Corcyra to Delphi, where I sacrificed to the god. In five days more I arrived in Thessaly and took command of the army. Fifteen days later I overthrew Perseus and conquered Macedonia. All these strokes of good fortune coming so rapidly led me to fear the approach of some calamity to the army on my return. When the army was made safe, I feared for you on account of the enviousness of fate. Now that the calamity falls upon me, in the sudden loss of my two sons, I am the most unfortunate of men for myself, but free from anxiety as to you"<sup>3</sup>.

Providence is playing the part of Nemesis in other walks of modern life. In *The Story of Kennett*<sup>4</sup>, Bayard Taylor makes the bride-to-be say:

Please, Gilbert, don't always talk so certainly of what isn't over and settled! It makes me fearsome, so to take Providence for granted beforehand. I don't think the Lord likes it, for I've noticed that it brings disappointment; and I'd rather be humble and submissive in heart, the better to deserve the good fortune when it comes.

Aemilius Paulus, too, tried to restrain others. After the Battle of Pydna he was quick to curb by vigorous words, 'as with a bridle', the vaingloriousness and pride of his men<sup>5</sup>.

<sup>1</sup>The *Autobiography of Calvin Coolidge* (New York, Cosmopolitan Book Corporation, 1929).

<sup>2</sup>Appian, *Roman History* 9.19 (I give the translation by H. White, in *The Loeb Classical Library*). See also Plutarch, *Aemilius Paulus* 36; Livy 45.41.

<sup>3</sup>Another extremely interesting parallel is to be found in Sir Edward Peyton's *The Divine Catastrophe of the Kingly Family of the House of Stuarts*; or, *A Short History of the Rise, Reigne, and Ruin Thereof* (London, T. Warner, 1731). He says (33-34) that "God determined to bring this family to destruction" after it had been "raised to a glittering glory by the succession of many kings".

<sup>4</sup>Chapter 17.

<sup>5</sup>Plutarch, *Aemilius Paulus* 27.4.

A closer parallel to the passage in *The Story of Kennett* is to be found in Quintus Curtius (4.15.10-11). At the battle of Arbela, Sisymbria, the mother of Darius, who had been a captive in the Macedonian army since the Battle of Issus, was told by her attendants, after a local success of the Persians, that Darius had conquered, that many of the enemy had been cut down, and that the victorious Persians had scattered for plunder. Neither speaking a word nor changing her expression, she remained impassive, although her fellow-captives tried to rouse her from her grief. Curtius attributes her conduct to a fear of vexing Fortune by 'premature joy'.

These passages show that there is much similarity between modern ideas of the ways of Providence and ancient conceptions of the workings of Nemesis<sup>6</sup>. I believe that evidence could be found to prove that Christian teachings about Providence have been somewhat influenced by Greek and Roman beliefs concerning both Nemesis and Fortune. For instance, Procopius, who is constantly dwelling on the pranks of Tyche<sup>7</sup>, ascribes to God characteristics such as he attributes to Tyche. He says<sup>8</sup> in so many words that men are wont to give the name Tyche to the divine power and authority. In describing the disasters suffered by Antioch at the hands of Chosroes, he shows how much he is puzzled by the problem<sup>9</sup>:

But I become dizzy as I write of such a great calamity and transmit it to future times, and I am unable to understand why indeed it should be the will of God<sup>10</sup> to exalt on high the fortunes of a man or of a place, and then to cast them down and destroy them for no cause which appears to us.

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## FOREST SUCCESSION AND FOLKLORE

In *Homilia V* in *Hexaemeron*, Section 2<sup>1</sup>, St. Basil calls attention to the constant reproduction of their own species by all species of vegetation<sup>2</sup>, but in Section 7 he says that it has been observed by some persons that, when pine trees are cut down or burnt, they turn into oak forests. This does not mean simply, as has been suggested with due caution, "that oaks will grow where pines used to"<sup>3</sup>. Just as failure to understand some of the phenomena of the migration of birds caused the ancients to say that one bird turned into another, so ignorance of forest succession led St. Basil

<sup>1</sup>See also two notes that I published in *The Classical Journal*: *Boasting as a Provocation of the Divine Powers*, 19.382-383; *A Modern Illustration of the Belief in Nemesis*, 20.365. The authorship of the second note is wrongly assigned to Professor John A. Scott.

<sup>2</sup>E. g. 4.1.22-24, 5.24.9, 6.8.1, 7.4.4, 7.13.16-19, 8.12.34-35, 8.32.29-30, 8.33.24-25.

<sup>3</sup>8.12.34. The word 'god' in this passage seems to be used in a general sense.

<sup>4</sup>2.10.4. The translation is H. B. Dewing's, in *The Loeb Classical Library*.

<sup>5</sup>This seems to be a clear reference to the Christian God, but compare 2.9.1-2, where it seems just as clear that the word 'god' does not refer to the Christian God.

<sup>6</sup>Migne, *Patrologia Graeca* 29, Column 109.

<sup>7</sup>In *Homilia IX* in *Hexaemeron*, Section 2 (Migne, *ibidem*, Column 190), St. Basil observes that animals always reproduce their own kind.

<sup>8</sup>Lynn Thorndike, *A History of Magic and Experimental Science During the First Thirteen Centuries of Our Era*, 1.493, note 3 (New York, The Macmillan Company, 1923). <On this work see *THE CLASSICAL WEEKLY* 20.209-211. C. K.>.

to think that pine was an exception to the rule that like begets like.

There are still many persons who are baffled by ordinary manifestations of forest succession. In northern Michigan, where there are thousands and thousands of acres of pine that have been either 'lumbered' or burnt or both, there are lumbermen who maintain that the oaks which follow the pine trees originate by spontaneous generation<sup>4</sup>.

In a paper on The Succession of Forest Trees<sup>5</sup>, Thoreau records some of the popular beliefs regarding the replacement of one species of tree by another:

As for the heavy seeds and nuts which are not furnished with wings, the notion is still a very common one that, when the trees which bear these spring up where none of their kind were noticed before, they have come from seeds or other principles spontaneously generated there in an unusual manner, or which have lain dormant in the soil for centuries, or perhaps been called into activity by the heat of a burning.

The apparently magical change from pine to oak that was observed by St. Basil's informants is now thoroughly understood by professional foresters and other well-informed students of nature. We shall let Thoreau be their spokesman. After noting how squirrels and other animals yearly act as planters of seeds, he says, in part:

The shade of a dense pine wood is more unfavorable to the springing up of pines of the same species than of oaks within it, though the former may come up abundantly when the pines are cut, if there be any sound seed in the ground.

If a pine wood is surrounded by a white oak one chiefly, white oaks may be expected to succeed when the pines are cut. If it is surrounded instead by an edging of shrub-oaks, then you will probably have a dense shrub-oak thicket.

I have no time to go into details, but will say, in a word, that while the wind is conveying the seeds of pines into hard woods and open lands, the squirrels and other animals are conveying the seeds of oaks and walnuts into the pine woods, and thus a rotation of crops is kept up.

The Church Fathers appealed rather frequently to pagan science to substantiate Christian doctrines. St. Basil would doubtless have been much relieved to learn that this exception to the rule that like begets like was only an apparent exception.

UNIVERSITY OF MICHIGAN

EUGENE S. MCCARTNEY

<sup>4</sup>In Michigan, however, it is often the aspen that follows the pine, only to yield to the pine again after it has provided enough shade to enable the pine seedlings to get an excellent start.

<sup>5</sup>In the Riverside Edition of The Writings of Henry David Thoreau, Volume 9, entitled Excursions (Boston and New York, Houghton Mifflin Company, 1894). My quotations are to be found on pages 229, 232, and 233.

## WIDOWS IN THE FIRST AND THE SEVENTEENTH CENTURIES

The wealthy widow of the first century A. D. was constantly pursued by the *captatores*. Pliny the Younger writes to his friend Calvisius an *aurea fabula* of the way in which Regulus imposed upon Verania Pisonis in her last illness (2.20.1-5). In 7.24 he tells his friend Geminus of the death and the will of Ummidia Quadratilla, that lively lady who died when almost eighty, leaving a *honestissimum testamentum* (2). She had evaded the *captatores* who thought to reach her through her well-known fondness for her *pantomimi* (4-7). Martial, writing (1.49) to Licinianus of the joys of a return to Spain, lists among them the remoteness of *imperii viduarum* (1.24). In 2.32 he describes one Laronis: *orba est, dives, anus, vidua*. In 9.100.4 he complains of a patron, Bassus, who compels him... *ad uiduas... plus minus ire decem*. Juvenal (3.129-130) describes the haste of a praetor urging on his lictor, *dudum vigilantibus orbis ne prior Albinam et Modiam collega salutet*. The Gallitta of 12.99 is *locuples* and *orba*. Hence, in case of her illness, no ordinary votive victim can satisfy her anxious followers (98-120); the preferred offering should be an elephant (112-114):

...illud ebur ducatur ad aras  
et cadat ante Lares Gallitae, victima sola  
tantis digna deis et captatoribus horum.

An excellent parallel, some sixteen centuries later, is found in one of the letters of Dorothy Vernon to Sir William Temple, pages 123-124 of the edition by Edward Abbott Parry (London: J. M. Dent and Sons, New York, E. P. Dutton and Company: no date is given). The assumed date of this letter is Sunday, July 31, 1653. The passage runs, in part, as follows:

SIR,—The day I should have received your letter I was invited to dine at a rich widow's... We had a huge dinner, though the company was only of her own kindred that are in the house with her and what I brought; but she is broke loose from an old miserable husband that lived so long, she thinks if she does not make haste she shall not have time to spend what he left. She is old and was never handsome, and yet is courted a thousand times more than the greatest beauty in the world that had not a fortune. We could not eat in quiet for the letters and presents that came in from people that would not have looked upon her when they had met her if she had been poor. I could not but laugh to myself at the meanness of their humour...

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